2026-04-15 12:55:18 **You Asked**

Identify the references and quotes in the Talmud that are discriminatory or derogatory about non-Jews. Keep the analysis entirely objective without bias or advocacy.

DeepSeek

The Talmud, a foundational text of Rabbinic Judaism, contains numerous references to non-Jews (often referred to as "gentiles," "goyim," or "idolaters"). Some of these passages express legal or social distinctions that can be interpreted as discriminatory or derogatory when viewed through a modern lens. It is important to note that these texts are the product of a specific historical and cultural context, and many of the opinions expressed are part of wider debates, with dissenting views also recorded.

The following table lists several such passages, presenting them objectively with their source and a translation. The analysis is based on the information provided.

📜 Talmudic References to Non-Jews

Tractate & Page	Quote (Translation)	Context & Notes
Sanhedrin 57a:16	"With regard to bloodshed, if a gentile murders another gentile, or a gentile murders a Jew, he is liable. If a Jew murders a gentile, he is exempt."[reference:0]	Establishes a legal asymmetry in cases of homicide.
Sanhedrin 57a:17	"With regard to robbery, the term permitted is relevant, as it is permitted for a Jew to rob a gentile."[reference:1]	Presents a legal distinction in property rights.
Sanhedrin 57a:22	"For a gentile to [withhold wages] to another gentile and for a gentile to do so to a Jew is prohibited, but for a Jew to do so to a gentile is permitted."[reference:2]	Applies an asymmetrical legal standard to labor laws.

Tractate & Page	Quote (Translation)	Context & Notes
Sanhedrin 58b:17	"Rabbi Ḥanina says: A gentile who struck a Jew is liable to receive the death penalty, as it is stated when Moses saw an Egyptian striking a Hebrew..."[reference:3]	Prescribes a severe penalty for a gentile striking a Jew.
Sanhedrin 59a:2	"Rabbi Yoḥanan says: A gentile who engages in Torah study is liable to receive the death penalty; as it is stated: 'Moses commanded us a law [torah], an inheritance of the congregation of Jacob,' indicating that it is an inheritance for us, and not for them."[reference:4]	Forbids a gentile from studying the Torah under penalty of death.
Bava Kamma 37b	"The mishna in Bava Kamma 37b says, 'With regard to an ox of a Jew that gored the ox of a gentile, the owner of the belligerent ox is exempt from...'"[reference:5]	Establishes a legal distinction in tort law for damages caused by animals.
Bava Kamma 113b:8	"From where is it derived that it is permitted to retain the lost item of a gentile? ...'With every lost thing of your brother's,' indicating that it is only to your brother that you return a lost item, but you do not return a lost item to a gentile."[reference:6]	Exempts Jews from the biblical obligation to return lost property to a non-Jew.
Bava Kamma 113b:10	"Shmuel says that it is permitted to financially benefit from a business error of a gentile, i.e., it need not be returned."[reference:7]	Permits profiting from a non-Jew's financial mistake.
Avodah Zarah 26a:16	"It is prohibited to raise a gentile from a pit even in exchange for payment, because one can say an excuse to him..."[reference:8]	Suggests it is permissible to allow a non-Jew to die if it can be avoided without causing a desecration of God's name.
Avodah Zarah 26b:6	"If there was a ledge in the pit, a Jew scrapes it off so that the one in the pit cannot ascend from it, as the Jew employs a pretext..."[reference:9]	Details how to ensure a non-Jew cannot escape a life-threatening situation.

Tractate & Page	Quote (Translation)	Context & Notes
Keritot 6b:20	"'And you My sheep, the sheep of My pasture, are people [adam]' ...from which it is derived that you, the Jewish people, are called adam, but gentiles are not called adam."[reference:10]	A linguistic argument used to exclude non-Jews from certain legal categories.
Bava Metzia 114b:2	"And you, My sheep, the sheep of My pasture, are man' (Ezekiel 34:31), which teaches that you, i.e., the Jewish people, are called 'man', but gentiles are not called 'man'."[reference:11]	A parallel statement to Keritot 6b, reinforcing the same linguistic distinction.
Yevamot 98a:3	"The Merciful One dispossesses the male gentile of his offspring... i.e., the offspring of a male gentile is considered no more related to him than the offspring of donkeys and horses."[reference:12]	Dehumanizing language comparing gentiles to animals.
Menachot 43b:17	"A man is obligated to recite three blessings every day... Who did not make me a gentile; Who did not make me a woman; and Who did not make me an ignoramus."[reference:13]	A daily prayer that includes gratitude for not being a gentile.
Tractate Soferim 15:10	"Kill the best of the heathens in time of war; crush the brain of the best of serpents."[reference:14]	A violent injunction against non-Jews in the context of war.

🔍 Important Contextual Considerations

- **Historical Context**: The Talmud was compiled during periods when Jews were often a persecuted minority under Roman and Persian rule. This context of hostility and power imbalance is crucial for understanding the defensive and exclusionary nature of some laws[reference:15].
- **Internal Debate**: The Talmud is a record of rabbinic debates, not a monolithic law code. For example, while some passages dehumanize gentiles, others (like Sanhedrin 59a:4) state that a gentile who engages in Torah study is considered like a High Priest[reference:16].
- **Source Reliability**: Many of the most inflammatory quotes cited in anti-Semitic literature are either taken out of context, mistranslated, or entirely fabricated, often originating from 19th-

century polemical works[reference:17][reference:18].

💎 Summary

The Talmud contains numerous passages that establish legal and social distinctions between Jews and non-Jews. Some of these, such as those concerning homicide, robbery, and lost property, are discriminatory by modern standards. Others use dehumanizing language or prescribe violent actions. However, these statements must be understood within their historical context and as part of a broader, often contradictory, rabbinic discourse. This analysis is presented objectively to inform understanding of these complex texts.